One curious fact gradually dawns on an American observer, 825
that almost no one is ever heard whistling, and one of 533
the reasons elicited is that it is supposed to attract
snakes. A few lizards are found in the houses and their 136
value in ridding the rooms of insects is recognised. In
winter most of the pests disappear, and their annoyance is
greatest in the warmest days of summer. A large percentage 164
of the townspeople do not consult the medical officer for 758
their ailments, and, coupled with the deficiency of infor-
mation in the hospital itself, it is thus difficult to
arrive at any exact answer to the question of health. In- 165
fant mortality appears to be high, but an individual who
passes adolescence seems to have excellent chances of
reaching old age. The number of men in the town vigorous 887
at sixty, seventy, and eighty years is surprising. Ra'uf
Effendi was considering a second marriage at sixty, to re-
place the son who had died (at the age of eleven "of the [761]
evil eye"), and Shakir Effendi led an extremely active
life at eighty-five, walking up and down the steep slope
of the town eight times each day. Dysentery troubles al- 164
most everyone, and there are a few cases of malaria every
summer. Most housewives have a series of remedies for 757
everyday complaints, but it cannot be denied that a 759
physician who commanded the respect of the townspeople
would find himself most welcome.

In concluding this section it may be observed that 177
there have been a number of changes in household life since

by himself or his paternal relatives. If, however, the children of two brothers who live under the same roof marry, the newly-wedded pair may remain at home. The people who might thus be expected to be found in the mal or "house" may include a man and his wife, his paternal grandparents, his paternal uncles and their wives, his unmarried paternal aunts, his parents, his brothers and their wives, his unmarried sisters, and the children of the males of this group, boys and unmarried girls. Strictly speaking, such a unit has little realization among the townspeople. There is a strong prejudice against unmarried adults, both male and female, and most girls leave their parental home for that of a husband soon after reaching maturity. When there is more than one son, it is commonplace for the younger, when he marries or soon afterward, to occupy a new establishment, provided either by his own labor or by a subsidy from his parents. For the lower classes, the size of the dwelling precludes too extensive a gathering. The household of Shakir Affendi is made up of Shakir Effendi, his wife, three sons, a daughter-in-law, a grandson, and a number of servants. Shakir Effendi's daughter is married and lives in the home of her husband. Ra'uf Effendi's son died in childhood, a victim of the "evil eye," and his mal thus contains only himself, his wife, his two unmarried daughters, and the servants. The aristocratic establishment of Muhammad 'Ali Agha of Jindian is much like these, save that one of the sons has already been provided with a separate domicile.

the mountainside, causing his death. The lonliness led 776
them mark the father of the jinni in fact, for his soul [775]
descends to the inferno. The Kurds also speak of shaytan
("satan," used in the Quran and the Arabic derivation of
the Hebrew word for "adversary"), devilish beings like the
jinni, but of a more congenial and ingenious character
than the jinni. "When the first phonograph was heard in [216]
Rowanduz," Ra'uf Effendi related, "the people said there
was a shaytan in it." There are also tales of malicious [754]
men and women who are able to change themselves into animals,
such as dogs. The townspeople, however, are far from
demon-ridden, and, outside of a few precautions against [521]
jinni, these are largely matters of conversation, pertinent
to the rare discussions of religion in the tea-shops.

In contrast, chesm zar, "the evil eye," is a subject 754
of the greatest concern. One who has the evil eye may by 761
his glance alone bring destruction to a person or an
object. The interesting characteristic of the evil eye is
that its possessor may be unaware of it and is normally
without malice. If, for example, a childless woman looked
on the son of a neighbor, that fleeting moment of jealousy
and malevolence she experiences, which is, in a way, the
evil eye itself, can cause the death of the child in
question. Ra'uf Effendi's son had sickened and died, and
he states flatly that this had been due to the evil eye.
Further, it is believed that the individual who at one
time or another has this unfortunate power cannot always

be blamed for it, and there is no witch-hunting on its account. The damage is done in the single glance, and there is no known technique for averting the inevitable catastrophe once it has been initiated. 754 761

On the other hand, preventive charms are great in number. First among them are those derived from the Quran, slips of paper on which certain passages have been written or copies of the work itself. The scrolls can be obtained in metal cases which are worn about the throat, sometimes as a part of the jewelry, but are more commonly stitched in cloth packets hung on a string around the neck or pinned to the shoulder. Metal disks inscribed with the name of God are also in use, as well as expensive types of pendants which exhibit complete paragraphs from the Quran. Two popular items made up into charms are imported from Iraq, irregularly shaped bits of turquoise or blue porcelain and small white sea-shells. These are pierced and either strung on a thread or kept in a cloth bag. One charm is to sew two green beads in a piece of cloth, another is a piece of pumice wrapped in a cloth, and a third, called nafir, consists of two pieces of the yellow bark of a certain tree hung on a string with a yellow bead between them. A piece of cloth from the grave of a holy man may be incorporated in some packets. An interesting symbol, a wheel whose four spokes are filled with geometric designs, is painted on the walls of houses or embroidered on cloth and sewn on the garments of children. 751 777 801 [438] 751 777 [531]